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October 18, 1953 Price 15 Cents



NEW CHRISTIAN: After baptism by the Rev. Donald Glazebrook at St. James'-by-the-Sea, La Jolla, Calif. [see page 6].

How Open Is the Pulpit? P. 14.

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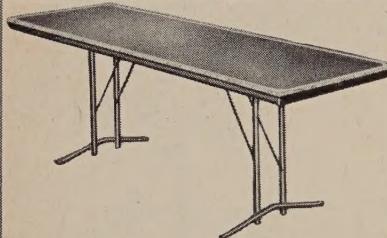
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Accent on Homemaking

ELTON TRUEBLOOD is professor of philosophy at Earlham College, Richmond, Ind., and the author of widely read books on religious and related subjects. His most recent work (in which his wife is a collaborator) is *The Recovery of Family Life*, by Elton and Pauline Trueblood (Harpers. Pp. 127. \$1.50).

The book opens with a chapter, "The Withering Away of the Family," which outlines clearly and forcefully the influences in American life that are weakening family solidarity. Dr. Trueblood believes that America, with its working wives and its omnivorous educational system, is unconsciously headed toward the Soviet goal, which deliberately set out to destroy the family.

After a chapter tracing the history of the family and underscoring its significance as the basic social unit, there follows a chapter, "The Vocation of Married Women," which is Mrs. Trueblood's contribution. Mrs. Trueblood believes that a woman's place — at least that of a married woman with children — is in the home, and that American women would be content with such a role if homemaking were more generally recognized as a profession and an art.

A fourth chapter discusses the part of the father in the bringing up of a family, while the last chapter, "The Source of Family Strength," is a splendid essay on religion in the home.

In a book by Quakers one will not of course expect to find reference to the Church's sacraments. Yet it is amazing how "sacramental" the Truebloods' outlook is. Marriage, for example, is said to be a "holy commitment" (p. 46) and to be "intrinsically sacred" (p. 47) — which looks as though the authors were groping for the sacramental idea, but of course could not, on principle, express it in so many words.

There are places here and there in the book to which many Churchpeople will take exception, but surprisingly few such passages. Dr. Trueblood, though he deplores the present prevalence of divorce, does not hold the Catholic conception of the indissolubility of marriage. The use of contraceptives he apparently believes justifiable under some circumstances.

Regardless of one's views on these matters, the book as a whole cannot be too highly recommended. It is well written, unusually readable, and the fruit of an evidently happy family life. Perhaps it is not quite fair to the working wife, though Dr. Trueblood admits that there

are economic circumstances that justify some wives in working. He seems, however, not to take account of the fact that working at a profession may, by the mental stimulus it provides, make a wife more desirable both as a partner and as a mother, and so to some extent offset the obvious disadvantages. Nevertheless, all working wives and wives contemplating taking a job should read and ponder what Dr. Trueblood says on the subject.

All in all, this is a refreshing and stimulating book — one of the most thought-provoking that has come to this department in recent months.

In Brief

GREEN EYES. By A. Birnbaum. Capitol Publishing Co. Pages unnumbered. \$2.50.

The most intriguing pictures of the life of a cat, with text by Green Eyes himself. Mr. Birnbaum draws covers for the *New Yorker*. Parents will enjoy the pictures as much as their 4-8 year olds will enjoy the story. Colorful, cartoonish, and very expressive. Green Eyes' enjoyment of life is a joy to behold.

M.V.L.

ARNE AND THE CHRISTMAS STAR. By Alta Halverson Seymour. Wilcox & Follet. Pp. 112. \$2.50.

Norwegian Christmas customs woven into the story of a little boy in a Norwegian family.

Arne goes with his big brother up the mountain to the summer cabin where his uncle pastures his goats and cows. The girls care for the animals and make the cheese. Arne helps his father in the fish-packing business and goes to school.

Then, as the village is preparing for Christmas, there are bad storms at sea. The ship bearing Christmas gifts for the village is due, and Gustave, Arne's big brother, is 1st mate. Arne, assisted by the school teacher he disliked, helps bring the ship safely to port.

Children will like the book with its many black and white line drawings.

M.V.L.

THE STANDARD BOOK OF SHAKESPEARE QUOTATIONS. Compiled and arranged by Burton Stevenson. Funk & Wagnalls. Pp. 766. \$7.50.

Almost 9,000 quotations from Shakespeare's plays and poems, "grouped alphabetically by subject, and under each subject alphabetically by play or poem." Compiler believes that, despite the many "windings and refinements" necessary to keep the volume down to reasonable size

The Living Church

and price, "no really important passage has been omitted."

Should be a handy addition for the reference shelf.

Books Received

THE WORLD CHRIST KNEW. The Social, Personal, and Political Conditions of His Time. By Anthony C. Deane. The Michigan State College Press. Pp. 119. \$2.

MARY TUDOR. By H. F. M. Prescott. Macmillan. Pp. xiii, 439. \$5.

TWO EGGS ON MY PLATE. By Oluf Reed Olsen. Translated from the Norwegian by F. H. Lyon. Rand McNally. Pp. 365. \$4.50. [The story of the author's part in the Norwegian underground.]

LIFE IS WORTH LIVING. By Fulton J. Sheen. Illustrations by Dik Browne. McGraw-Hill. Pp. xii, 271. \$3.75.

CANDIDATE FOR TRUTH: THE STORY OF DANIEL WEBSTER. By Sybil Norton and John Cournos. Illustrated by Rus Anderson. Henry Holt. Pp. 176. \$2.50.

THE SUPER'S DAUGHTER. By Anne Tufts. Illustrated by Edward J. Smith. Henry Holt. Pp. 216. \$2.50.

TAHITI: VOYAGE THROUGH PARADISE. The story of a small boat passage through the Society Islands. By George T. Eggleston. With a photographic log by the author. Devin-Adair. Pp. 252. \$6.

CHINA COAST FAMILY. By John C. Caldwell. Regnery. Pp. 228. \$3.50.

Children's Books

THE LONG WINTER. By Laura Ingalls Wilder. Illustrated by Garth Williams. Harpers. Pp. 334. \$2.75.

THE LITTLE HOUSE IN THE BIG WOODS. By Laura Ingalls Wilder. Illustrated by Garth Williams. Harpers. Pp. 237. \$2.75.

Magazines

The *Historical Magazine* of the Episcopal Church for September 1953 is given over to a 45,000-word essay by the late Dr. J. Thayer Addison on "Early Anglican Thought, 1559-1667" (New Brunswick, N. J.: 5 Patterson St. \$1.25 a copy).

The essay considers the views of the Elizabethan and Caroline divines on religious authority, the Church, the Ministry, and the Eucharist.

October *Holy Cross Magazine* contains an article by Fr. Baldwin, OHC, commanding the new proposed Communion service, and a 15-page, 10-picture feature by the Rev. Walter C. Klein on "The Syrian Orthodox Liturgy." (West Park, N. Y. 25 cents. \$3 a year).

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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



A Parable Project

THE parable of the Sower, or better of the four soils, has always seemed a difficult one to express or dramatize. City children have such scarce contacts with the farm. The American Bible Society, incidentally, has made a movie of it, but without much effect, I felt. The following account tells how one ingenious teacher worked it out as a handwork project.*

We started off with the parable of the Sower. Dick loved making things and a new interest dawned in his eyes.

"What are you going to make it with?" he asked.

"Oh, all sorts of bits and pieces," I replied, and brought out a treasure box of necessary things that I had quietly collected during the week. He came and turned over the oddments.

"However can you make a Sower picture with these? These are only stones and leaves and plasticine," asked Janet.

"I will find the place in the Bible; I can read quicker than you," said Dick.

They opened the Book, and Dick found St. Matthew, and Janet found Chapter 13 and Verse 3.

"Let's find first who told the story," I suggested.

"Lord Jesus, of course," said Janet, but Dick read out Verse 3 to prove it.

And so we started. They had quite forgotten that they had previously considered they knew the story, and became absorbed in finding out the necessary details for building up the model picture. Purposely I had not collected everything needed, for I wanted them to think for themselves. The Sower was a big problem straight off, for the children were beyond the stage of being content with matchsticks for people.

"Could we cut out the picture of him from the old story book?," suggested Janet.

"Splendid," I said.

In a twinkling they had the book and their cutting out scissors, and Dick had the Sower, complete with basket, cut

*What follows is condensed from an account in the *Bridge*, periodic bulletin of the General Board of Religious Education of the Church of England in Canada (permission to print and condense given).

out. They pasted him onto a postcard and cut around him again so as to make him stiff and then thrust him into a plasticine stand.

After the Sower himself came the field where he worked. This caused a lot of thinking. At last they found a roll of corrugated cardboard.

"Oh, look, look, the very thing. See, it has furrows already."

Dick seized upon it and straightened it out and we were well on our way to our picture then. A lid of cardboard box was found and used upside-down so that the edges made the sides of the field and then the corrugated furrows were made to fit into it. It was about 12 inches square. Then verse by verse we built up the parable, flattening down a hard path at one side, putting a stony patch at one corner, and in another a crop of tiny prickly twigs off a thorn hedge. Glue held them in place.

The fowls of the air caused a momentary hold-up. We solved this problem by cutting standing birds out of card; some were pecking at the ground, some looking up, and some spreading their wings ready to fly. Then they were put into position with plasticine stands. They were by no means in exactly the right proportion to the whole, but that was not important.

The sun gave more thought, but this was met by the suggestion of coloring the ground and stones bright yellow and putting dark shadows under the stones to remind us of the scorching sun.

"Let's put some real earth on the furrows for the good ground," said another, and they ran off to fetch some from the flower bed. At last it was completed and they stood back delighted.

"Now I'll read it all through in the Bible," announced Dick, "and you all listen and see if everything is there." Spontaneous discussion came next.

I found that the Sower gave us material for several weeks' thought. We returned to it each Sunday, talking about it with our little model in front of us. Altogether I felt that the children did really know this parable and would never forget it, nor its meaning for daily life.

The Living Church

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Things to Come

OCTOBER 1953						
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October

18. St. Luke's Day.
20th Sunday after Trinity.
Corporate Communion of United Movement of Church's Youth.
20. Province III Synod, Easton, Md., to 22d.
Chicago diocesan election.
Consecration of Rev. C. Alfred Cole as bishop of Upper South Carolina.
23. International Missionary Council, Seabury House, to 24th.
25. 21st Sunday after Trinity.
26. Un-American Activities Committee begins Detroit, Mich., investigation.
27. National Study Conference on Churches and World Order, Cleveland, to 30th.
National Convocation on Church in Town and Country, NCC, St. Paul, Minn., to 29th.
Consecration of the Rev. C. J. Kinsolving, III, as coadjutor of New Mexico and Southwest Texas.
28. St. Simon's and St. Jude's Day.
Episcopal Rural Workers Fellowship, St. Paul, Minn.
Consecration of Very Rev. J. B. Mosley as coadjutor of Delaware.

November

1. All Saints' Day.
22d Sunday after Trinity
Girls' Friendly Society Week.
8. 23d Sunday after Trinity.
TV Workshop, NCC, Syracuse, N. Y., to 13th.
9. House of Bishops, Williamsburg, Va., to 13th.
15. 24th Sunday after Trinity.
16. Conference of Eastern college clergy and women workers, to 30th.

NOVEMBER 1953						
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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

IN THE younger days of the science of physics, there used to be a popular puzzle over the question: What happens when an irresistible force meets an **immovable object**? Observing the electoral process in action at diocesan conventions and parish meetings these days (not to mention social service boards, industrial corporations, and fraternal organizations) one would think that the **irresistible force had at last been discovered**.

THE NOMINATING committee makes its report. The chairman, according to his individual personality, dares or beseeches the corpselike electoral body to make further nominations from the floor. After a suitable pause, someone says: "Move that the rules be suspended and the secretary instructed to cast a unanimous ballot for the slate of the nominating committee," and everyone breathes a sigh of relief as the steamroller moves effortlessly on its way.

ACTUALLY, of course, it is not the **irresistibility of the force** but the **movability of the object** that produces the steamroller effect. The bishop or the rector or the "inner circle" group would not have the slightest objection to a **good stiff contest** for any elective office. Indeed, nominating committees usually come into being only after some years of sad experience with the disinclination of meetings and conventions to spend the time necessary to make a choice between two or more candidates. And sometimes a transitional stage has been attempted, in which the nominating committee proposes **more than one candidate** for each office, thus condemning the assembly to a period of whispering and ballot-marking.

FINALLY, the process of electing is boiled down to a few minutes. Then, all the excitement having been removed from the meeting, the planners of next year's meeting cudgel their brains to think of some movie, outside speaker, discussion session, or other expedient to entice a quorum to attend.

YOUR COLUMNIST began to have a share in such meetings some years back, just at the end of the period when every diocesan convention overhauled the canons every year. In the days of the great depression, the budget replaced the canons as the point of interest and argument, and I have listened to many an impassioned speech to prove a financial point.

TODAY, the budget too is acquiring sanctity. If the finance committee says it is OK, OK it is. So we sit, we delegates, and vote **yes** on the **nominations**, **yes** on the **budget**, and **yes** on that rare **canonical amendment** to remove a comma which the alert chancellor has discovered intruding between Bishop and Coadjutor.

IN THE CHURCH, the declining importance of deliberative bodies undoubtedly has bad effects in giving the average parishioner a feeling that everything is going on over his head and that he is not really being consulted. The word everywhere is that people are giving today not to a

"budget" but because of a sense of **stewardship**. And the word is undoubtedly right, as far as it goes. Yet there was a time when "stewardship" included the layman's contribution of his personal concern to the fiscal management of the Church.

BUT THERE IS an area in which the declining importance of deliberative bodies constitutes a **national problem**. This is the **political area**, in which almost all initiative nowadays comes from the **executive branch**. For a major governmental policy to originate in the legislature is a rare thing today. While waiting to vote yes or no on the things proposed by the executive, Congress undoubtedly suffers a frustration not unlike that of the delegates to the parish meeting. Hence come the efforts by enterprising Congressmen to do something interesting on the national scene, even if what they do has little relation to the business of lawmaking.

THE REALLY IRRESISTIBLE force that steamrollers legislative bodies into giving up their functions to executives and committees is, of course, time. Two weeks ago this department made some **complimentary remarks** about time, but at this moment I am almost disposed to regret them. The **tyranny of time** is one of the leading characteristics of our civilization.

THE TYRANNY of money is bad enough, but perhaps it is only one of the departments of the **tyranny of time**. We dole out time to our families in starvation doses; we tell the church to cut short its worship, the preacher to shorten his sermon; we are out the office door by closing time to rush home to grab a bite before dashing to the meeting where we refuse to take time to vote.

AS WE FEAR inactivity, so we fear silence. Every pause in the church service is filled up with some kind of noise, and in many parishes great ingenuity is spent on selecting a long enough series of hymns to forestall a moment of silence while the people are receiving Communion. The choir during this dangerous period stands as the last bastion between frightened humanity and the descent of the icy chill of outer space.

WHAT IF a man were left alone? Suppose he had to sit for ten minutes in a meeting while the votes were counted, or for five minutes in church while others were making their Communions. What would he do? What would he think about? What if he discovered that, like the characters in Mrs. McThing, he wasn't a man at all?

CHRIST once remarked that it was useless to cast out devils when no other occupant of the man's heart was in prospect. Perhaps it is equally useless for us to be busy and noisy in **good works** if in the course of the effort we become nothing more than the sum of our activities. Our humanity cannot exist at all unless it can exist in stillness, unless it is undergirded by eternity, unless in the moment of doing nothing, hearing nothing, seeing nothing, it possesses God — and therefore possesses all things.

Peter Day

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Retirement

I WOULD LIKE to see the rule made permissive that a priest could retire, if he so desired, at age 65 or even age 60. The average age of death for men in the United States is around 68. Where does that leave the average retired priest? It leaves him with death staring him in the face if he is an "average" man.

I would like to have the privilege of retiring at an earlier age than 68 if I so desire even if it means pension premiums go up. If the Canons could be so amended as to make this permissive, I would gladly pay out of my own pocket whatever should become necessary over and above the present 15% paid in by the parishes and missions.

On the other hand, if a man wants to continue until age 68, or 78, or 88, with permission of bishop and vestry, this should likewise be his privilege. One of the finest priests I know is the esteemed and able rector of St. Stephen's Church, Clifton Heights, in the diocese of Pennsylvania, the Rev. George W. Barnes, who at the venerable age of 86 is still carrying on a magnificent work singlehanded in that very splendid parish.

Above all let us not be rigid in our policies but open-minded. In the realm of retirement practices it is standard procedure in industry and the professions today to allow for early retirement. I would like to see the age lowered by direction of General Convention at their next meeting. I am sure many priests, heretofore silent, would echo these sentiments.

(Rev.) WENDELL B. TAMBURRO,
Vicar, St. Mary's Church,
Flushing, N. Y.

Evangelical Churchman

THE LIVING CHURCH comment on Dr. Kevin's, "What Is an Evangelical Churchman?" [L. C., July 26th] calls for comment from an Anglo-Catholic.

"Tuning In," page 9, repeats the hoary error enshrined in the Prayer Book Offices of Instruction, and in many scholarly works, that "Catholic . . . originally meant universal as opposed to local." On the contrary, a close reading of the historical data shows that geographical and ethnic extension are not primarily involved at all. The Catholic Church is that company of men in Christ whose faith, corporate life, and cult have the quality of *wholeness*. . . .

The best study of the term "catholic" is still T. A. Lacey's *Catholicity*. He points out that Latin Christians refrained from translating the Greek *katholike* by the ready-to-hand Latin *universalis* which was inadequate and misleading. The note of universality did indeed come later to be stressed, and received classical expression in St. Cyril of Jerusalem (Catacheses 18). However, universality, and any deference to numbers, was not and is not the root meaning of "Catholic."

If this is realized, the ground is cut from under the rather panicky rush for

reunion that marks Evangelicals and other ecumenicals, and which is reflected by Dr. Kevin in the three paragraphs preceding the final one in his article.

The Greek *katholike* is not used in the Scriptures, though the kindred *katholou* is used twice, pertaining to degree of involvement. However, the term is built up from the very Scriptural *holos* (Hebrew *kol*) meaning "whole, entire, complete." We need to declare time out from all discussions of "Catholic" until theologians have used Hebrew and Greek concordances, and reckoned with the contexts in which *kol* and *holos* are found.

This leads into a second observation. The Evangelicals are right in saying that the Reformation was meant to be, and still must be, more than a "sloughing off of medieval corruptions and abuses." The entire Latin factor in Christianity stands in need of harsh judgment. And so does the Greek factor, too! The Reformers rightly sensed that Latin Christianity was sick at its very heart, and that the primitive kerugma of Holy Scripture had been perverted. The tragedy of it all was that the Reformers lacked the ability to accomplish the task to which they set their hand, and left the Church in a worse condition than it was before they began.

Today we are in a better position to carry on the work of the Reformers. The new Biblical theology which engages the attention of many scholars in all parts of the Church (Rome included) is laboring diligently to recover the original Hebraic quality of the Christian Faith and institutions. It does not follow that all Greek and Latin modes of expression and development are to be rejected. But they do need to be disentangled from the original idiom of revelation, and reduced to their proper auxiliary and tentative status.

(Rev.) PHILIP FIFER,
Phoenixville, Pa.

IN HIS article, "What is an Evangelical Churchman" [L. C., July 26th], Dr. Kevin says that "to the Evangelical the Protestant Reformation was one of the mighty acts of God." He does not state which aspects of the Reformation represent the acts of God, so one must infer that the predominant effects of the Reformation are so regarded. . . .

What then is to be regarded as the will of God—the repudiation of the historical Church, the annulment of the privileges of bishops, priests, and deacons, and the humanizing of the Sacraments?

(Rev.) SYDNEY C. NEWHOUSE,
Church of the Holy Communion,
Liberty, N. Y.

DR. KEVIN writes:
"We need parties in the Church that we may help and correct each other."

The Churchmanship problem in the Episcopal Church is, I believe, a very serious one today. . . . A satisfactory solution to this problem demands that each one of us should take a stand on this problem by allying himself with one of

the parties within the Church. This will enable us to determine more readily the areas of agreement and disagreement within the Church. We shall then be in a position to reconcile our differences.

Parties exist for the purpose of enabling us to help and correct each other. They are not an end in themselves. No party, therefore, has the right to try to dominate the Church by suggesting that it has a monopoly on the truth. . . .

(Rev.) BRUCE M. ROBINSON,
St. Thomas's Church,
New Haven, Conn.

Correct Dates

AN error that was printed in our diocesan *Review* [Los Angeles] in its obituary of the Rev. M. Hogarth has been repeated in your issue of September 20th.

Fr. Hogarth was vicar of our little mission here, from 1926 to December, 1929, so certainly arrived in the diocese before 1930.

(Mrs.) ANNE E. BOTTERELL,
Hemet, Calif.

The Cover



One of the Godparents at the Baptism took the snapshot of Baby John which appears on the cover of this issue. A relative sent the picture to THE LIVING CHURCH because it struck so many people as being so beautiful and so fitting a representation of that occasion. The child is the son of Lieut. (USMC) and Mrs. Clifford J. Reesman.

The rector of St. James' by-the-Sea, La Jolla, Calif., performed the Baptism. The Rev. Donald Glazebrook is known up and down the Coast as a "true Father of his flock"; in 16 years at the parish he has baptized 1,011 persons.

The Living Church

ST. LUKE'S DAY (TWENTIETH SUNDAY AFTER TRINITY)

PENSION FUND

Annual Report

The *Twenty-Fifth Annual Report* of the Church Pension Fund comments upon a new approach to the question of social security for clergy — a bill introduced into the House of Representatives in June 1952 "that would allow inclusion of ministers in the system by individual choice under the same arrangement now applying compulsorily to many self-employed groups."

The *Report* explains in detail how this would operate:

"The tax on the individual would be 1/4% of the income he earns up to \$3,600 a year, rising by 1970 to 4 1/8%; this would mean an initial maximum tax of \$81 a

year, rising to \$175.50 a year. No tax would be imposed upon the parish. It would be a purely personal arrangement with the minister to accept or decline at will. Hitherto proposals of inclusion had assumed ministers to be wage earners in an employee-employer relationship."

The *Report* describes this proposed voluntary coverage of ministers as "interesting," adding that it would "open up to the clergy a new scope for supplemental provision," and that "each could take it or leave it."

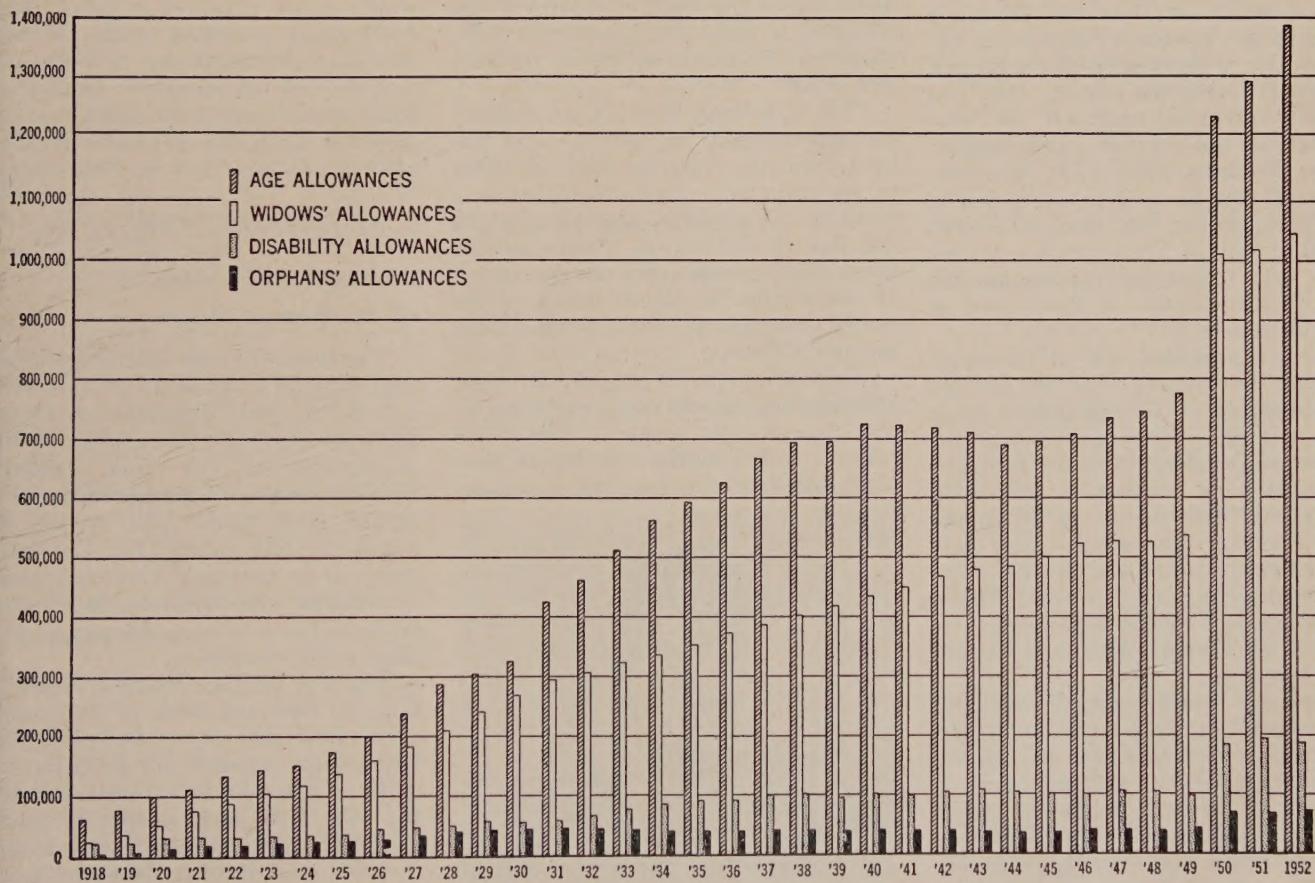
Much more dubious is the *Report* about the inclusion of the clergy in the federal system under the standard employer-employee relationship:

"The Church's system not only goes very much farther [than Social Security] in the direction of meeting pension needs

but also is much cheaper in relation to what the Church gets in return. A full actuarial reserve pension system is far to be preferred to a substantially 'pay-as-you go' system, for this very reason of lower cost. Any properly funded private system can do better than the government system in the long run, the latter counting as it does only lightly on investment interest earnings, and the earning it does draw being at a much lower rate than what private funds can count on."

PROBLEMS OF COMBINING

If clergy coverage in the federal system comes under the standard employer-employee relationship, the problem for the Church, according to the *Report*, is that of combining this with the existing system in such a way that pension benefits would not be disproportionately high.



Pensions by type of benefits: Chart shows growth in pension roll, by class of benefit, including, however, only those who have been a part of the pension assessment system and not those whose pensions relate to old relief funds. The big step-up in 1950 was the result of instituting in that year the new mini-

mum pension scale — \$1500 for clergy and \$750 for widows, with additional amounts for children. It meant an immediate increase of about \$1,000,000 in the pension roll because it applied to those already pensioned as well as those to be pensioned later.

Church Pension Fund

TUNING IN: St. Luke is mentioned by name in the New Testament three times (Colossians 4:14, Philemon 24, and 2 Timothy 4:11). In Colossians 4:14 he is called the "beloved physician." He is commonly supposed to have been the

companion of St. Paul, and to have made notes which he later incorporated into the Acts of the Apostles (sequel to his Gospel), in the form of the so-called "we" passages, in which the first person plural is used in the narrative.

in relation to active service pay, nor smaller than under the present system as left undisturbed.

"Our Church now provides without clergy contributions a well-rounded pension protection — retirement and disability pensions and widows' and orphans' allowances — in better balance and more nearly adequate in amount than the federal system structure."

Income from assessments increased by more than \$230,000 in 1952 as compared with the year before, the result of a general rise in the level of clergy salaries and an increase in the number of clergy. Expenses in 1952 increased over the preceding year in amount, but equaled only 5.4% of assessments compared with 5.6% in 1951. Assets grew in 1952 to \$54,192,813.

W. A.

Skits, Discussion Outlines

Now Available

Both Communism and the place of women in the Church are among the subjects which the National Executive Board of the Woman's Auxiliary is recommending to the women of the Church for study during the coming year, and carefully prepared materials are now available for use in parishes and missions.

The discussion outlines are very complete and may be used to work with a total group of any size, from 10 women to 200 or more. (The suggestion is even made that the women encourage the men of the Church to participate in their discussions.)

The recommended size of the small discussion or "buzz group" is from six to eight people. If the total church group is very large, it is suggested that the number of small groups be increased rather than the number of women in each group. The theory on which the plan works is that people learn best through participation, and that more can take part if the group is smaller. When the group as a whole reassembles, reports of the smaller groups are heard, as time permits.

The large booklet entitled "What of the Women?" provides material for four meetings, to be used either in combination with a business meeting or to be extended for use in a special study group. The literature makes the encouraging statement that any interested Churchwoman can lead the course. Blank pages are left in the book for those who wish to record the trend of the discussions.

Of interest is the forthright approach that the booklet uses in beginning its

TUNING IN: St. Helena was the mother of Constantine the Great, the Roman Emperor under whom Christianity became the official religion of the state (A.D. 313). Constantine himself is accounted a saint by the Eastern Orthodox, and his



BLESSING CHAPEL OF OSH MOTHER HOUSE*
A young religious order needed more space.

discussion of the place of women in the Church; it poses the question: "Why should we be concerned about the subject at all?"

"The Christian Faces Communism" contains material in question and answer form that may be read off either in the form of a panel discussion or a dialogue. The booklet was prepared by the Rev. J. Gilbert H. Baker and his wife, who as missionaries saw the spread of communism in China and lived for nearly two years under a communist regime in Canton.

There is a prepared program on Spanish-speaking Americans, written for either two or eight people: "This Good Land." A skit entitled "A Day of Sewing" takes up the question of supply



FROM "A DAY OF SEWING"
People learn through participation.

work; it was prepared by Mrs. Arthur J. Simpson, president of the Woman's Auxiliary of the diocese of New York.

A full list of suggested units and of books recommended for home reading is available from the Woman's Auxiliary office at 281 Fourth Ave., New York 10.

RELIGIOUS ORDERS

Dedication of Order of St. Helena House

The beautiful new Mother House of the Order of St. Helena, at New Windsor, N. Y., was dedicated on October 2d, with impressive ceremonies, by Bishop Donegan of New York, assisted by Bishop Campbell, Superior of the Order of the Holy Cross, and by the Rev. Frank L. Carruthers, Fr. Carruthers, rector of St. George's Church in nearby Newburgh, the chaplain of the new house, acted as Bishop Donegan's chaplain at the dedication.

The new Mother House is sufficiently large to meet the needs of the growing Order and includes a guest house, where retreats for women will be held.

The Order of St. Helena is one of the newest religious orders for women in the Episcopal Church. It was founded in 1945, in Versailles, Kentucky, guided by the Order of the Holy Cross. The sisters follow the Rule of the Order of the Holy Cross.

*Bishop Donegan, center; Fr. Carruthers, left; the Rev. Ralph T. Milligan, Paterson, N. J., right

name is often coupled with his mother's in dedications — "Church of St. Constantine and St. Helen." He does not appear in the Roman calendar, though his mother does. St. George, patron of England, was, according to tradition, a Syrian.

EPISCOPATE

Rev. C. Gresham Marmion, Jr. Elected Bishop

On October 2d the diocese of Kentucky, meeting in Christ Church Cathedral, Louisville, elected the Rev. C. Gresham Marmion, Jr., on the second ballot, to succeed Bishop Clingman who retired on September 15th.

Fr. Marmion, rector of the Church of the Incarnation, Dallas, Texas, last year declined appointment as bishop of Spokane, stating that he did so upon the advice of his physician.

The election of Fr. Marmion marks the second attempt on the part of Kentucky to appoint a successor to Bishop Clingman. On April 22d the convention elected Bishop Kennedy of Honolulu. However, Bishop Kennedy declined, saying he felt he could best serve the whole Church by remaining on missionary duty in the Pacific area.

Bishop Ivins to Marry

The Rt. Rev. Benjamin F. P. Ivins, retired bishop of Milwaukee, will be married on November 28th in the Church of St. Mary the Virgin, New York City, to Miss Katherine Brewster Southmayd.

Miss Southmayd of New York is an active Churchwoman and has been a friend of Bishop Ivins and his wife, Sarah who died in 1949, for more than 30 years.

The ceremony will take place in the church where Bishop Ivins served as an acolyte in his youth and where he has held many services as a priest and bishop. The Rev. Grieg Tabor will perform the ceremony.

Bishop Ivins and his future wife expect to spend their winters in Florida and their summers in Milwaukee.

Dean Mosley to be Consecrated on October 28th

The consecration of the Very Rev. John Brooke Mosley, dean of the Cathedral Church of St. John, Wilmington, Del., as Bishop Coadjutor of Delaware, will take place at the cathedral on October 28th at 10:30 AM. The Presiding Bishop has taken order for the consecration and will be the consecrator.

Others taking part in the ceremony will be, as co-consecrators, Bishops McKinstry of Delaware and Hobson of Southern Ohio; presenting Bishops,

Bishops Swift of Puerto Rico and Lichtenberger of Missouri.

Preacher will be Bishop Emrich of Michigan; Litanist, Bishop Powell of Maryland; attending presbyters, the Rev. Charles H. Buck, Jr. and the Rev. A. Elsom Eldridge; and registrar, the Rev. John H. Fitzgerald.

Consecration Set for End of October

The Presiding Bishop has taken order for the consecration of the Rev. Charles James Kinsolving, III, Bishop Coadjutor-Elect of the diocese of New Mexico and Southwest Texas, to be held in St. John's Cathedral at Albuquerque, New Mex., on October 27th at 10:00 AM.

Bishop Stoney of New Mexico and Southwest Texas will be consecrator. Others taking part in the ceremony will be: Bishops Kinsolving of Arizona and Fenner of Kansas, co-consecrators; Bishops Hines of Texas, and Hunter of Wyoming, presenting Bishops; the Rev. Ross R. Calvin, litanist; the Rev. Ralph H. Channon and the Rev. Lawrence Cantrel, attending presbyters; and the Rev. George A. Stracke, deputy registrar.

Bishop Jones of West Texas will preach.

Bishop Gravatt Retires

October 3, 1953, marks the close of 14½ years of the Rt. Rev. John J. Gravatt's episcopacy in the diocese of Upper South Carolina. He succeeded the late Bishop Finlay on May 5, 1939, as diocesan of the northwest counties of South Carolina.

During his tenure as bishop the diocese has grown as has the whole state of South Carolina. A number of organized missions have become parishes, and other congregations have been organized as parishes. New missions have been added, and the diocese has been realigned into three convocations. The Church Foundation has been organized, and for the first time in many years, only one congregation is without a priest. The number of communicants has grown from something over 4,000 to nearly 7,000.

On the Bishop's 72d birthday, October 3d, the several branches of the Woman's Auxiliary in the city of Columbia had a birthday party for the Bishop at Heathwood Hall, to which all the adult members in the Columbia area were invited.

Bishop Gravatt is a native Virginian

and, upon his retirement, returns to Greenlee, Rockbridge County, where he and his wife, the late Helen Stevens Gravatt, had planned to retire. The Bishop has one daughter, Miss Helen Gravatt, who plans to continue her work in Richmond.

The Bishop will be present at the consecration, as one of the co-consecrators, of the Rev. Clarence Alfred Cole, his successor, on October 20th, in Trinity Church, Columbia, S. C.

Bishop Block's Anniversary

An estimated 1500 people, from all parts of the diocese of California, including 100 of the clergy of the diocese, filled to overflowing the nave and chapels of Grace Cathedral in San Francisco on Sunday evening, September 27th, when Bishop Block was honored on the 15th anniversary of his consecration.

The service of Evening Prayer, in which a massed choir of more than 200 voices — delegations from parish choirs — participated, was also an occasion of thanksgiving for Bishop Block's recovery from a recent illness and a celebration of his 67th birthday.

Bishop Block appeared robust and cheerful. He was visibly touched by the tribute given him. Concerning his future plans, he said: "I shall carry on in the service of my Church. As for my retirement, that is in God's hands, not mine."

Thanksgiving Service

In a special service of thanksgiving to God for the 15 years of his leadership as bishop of the diocese of Central New York, the Rt. Rev. Malcolm E. Peabody, on September 29th, received tribute from members of his diocese, distinguished Churchmen of other Christian communions, and friends who filled St. Paul's Church, Syracuse.

Bishop Peabody was presented with a brown leather, bound 300-page volume containing signatures of Episcopalians and friends throughout his diocese, expressing their "greetings and good wishes," "giving thanks to God for His blessings to the diocese of Central New York" and "looking forward confidently to the future" under their bishop's leadership.

The presentation was made during the service by the Rev. Frederick Henstridge of Elmira, who also announced a gift by the diocese to Bishop Peabody of a trip to visit Episcopal missions in the Caribbean area in late December and January.

TUNING IN: ¶The Incarnation is one of the corner-stone doctrines of Christianity. Based on the doctrine of the Holy Trinity, it asserts that God the Son, the Second Person of the Holy Trinity, for our sakes became man — joined Himself to a complete human body and soul, that of the historic Jesus of Nazareth. ¶Litanist is the one who sings or reads the Litany (Prayer Book, p. 54) or, as at an ordination or consecration, the special Litany (p. 560), usually substituted.

INDIA

Protest "Anglicanization"
of the Church of South India

"Increasing Anglicanization, with its accompanying and traditional clergy domination of the church organization" is a subject that will probably come before the synod of the Church of South India when it meets at Madras in January.

Laymen of the diocese of Madhurai-Ramnad at a recent conference adopted a resolution urging drastic limitation of the clergy's power in diocesan administration. The laymen asked that four-fifths of the seats in the diocesan council be given to laymen and that laymen replace all clergy now in charge of schools, orphanages, and other institutions. Similar conferences are reported as scheduled for other sections of the country.

The Church of South India¹ in the Madhurai-Ramnad area combined a large Congregational element with Anglicans, placing them under Rt. Rev. J. E. Leslie Newbigin, a former missionary of the Church of Scotland. [RNS]

Anglican Bishop Resigns See
in Church of South India

Resigning as a bishop of a diocese in the Church of South India, the Rt. Rev. Thomas Geoffrey Stuart Smith has given up his see of North Kerala.

Although the Bishop gave as the reason for his resignation the fact that family circumstances demand his return to England, Indian Churchmen attributed the resignation to the Bishop's difficulties in dealing with a diocese composed largely of persons of the Reformed Church tradition, who insisted on the forms of worship and of polity¹ to which they had been accustomed.

Opposition of congregations to "increasing Anglicanization" of the Church structure has led to lawsuits involving church properties and jurisdiction.

The general belief was that the Bishop's successor would be a clergyman of the Reformed tradition. [RNS]

ACU CYCLE OF PRAYER

October

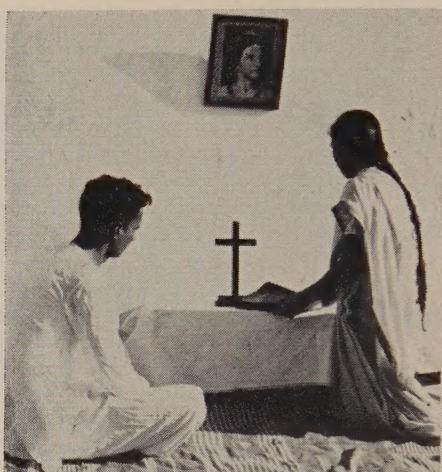
18. Trinity, Grand Ledge, Mich.
19. Holy Trinity, Manistee, Mich.
20. Mount Calvary Monastery, Santa Barbara, Calif.
21. St. Timothy, Brookings, Ore.
22. St. Paul's, Albany, Ga.
23. St. Luke's, Racine, Wis.
24. St. Clement's, New York City

TUNING IN: The Church of South India was formed in 1947 through a merger of Congregational, Methodist, Presbyterian, and Reformed Churches, as well as most of the members of the Anglican Church. Ecclesiastical polity is the system of

North India Union Scheme

Religious News Service reports from India that official delegates of five Christian Communions have agreed on the unification of Anglican and non-Anglican ministries and episcopacies, a step that has been delayed for many months and has held up Church union in Northern India and Pakistan.

The service's source of information said that delegates representing non-An-



RNS

IN INDIA, UNION PLANS ADVANCE
The problem is one of identity.

glican bodies had accepted the "laying on of hands" as an act commissioning and authorizing them to serve in the new union body, but not as an act that gave them reordination.

"The work of the theologians and ecclesiologists is ended," the informant said. "Officials of the various Church bodies participating will take over the task and submit the plan of union to their respective synods, councils, or overseas boards."

The following analysis of the situation has been received from the Rev. E. Sambayya of Calcutta, correspondent for THE LIVING CHURCH for India, Burma, and Ceylon.

Growing Together

By the Rev. E. SAMBAYYA

In spite of obstacles that may not be surmounted for years, Church union plans are moving forward in India. Already a reality is the Church of South India. The Ceylon scheme of union is being given earnest consideration [see below]. And the scheme for union in North India is about to be published.

The negotiating committee which met for four days in Allahabad in the middle of August has finalized the scheme for

uniting the Anglican, Baptist, the (British) Methodist, the Methodist Episcopalian Churches and the United Church of North India (which is predominantly Presbyterian). The union scheme of North India involves 1½ million Christians. Ten dioceses and 13 Anglican bishops will be affected by this scheme.

The uniting Churches sent strong delegations of picked men to the negotiating committee, and the discussions were on a high level. In addition to two priests from two faculties of theological colleges, the Anglican delegation consisted of Archdeacon Sulley, who may be regarded as one of the chief architects of the present scheme; Bishop Noel Hall, the most knowledgeable person on the episcopal bench of the Indian province; Bishop de Mel of Ceylon, who for many years pioneered in the cause of Church Union in Ceylon, and Bishop Woolmer of Lahore, whose knowledge of Christianity in Pakistan is unrivaled.

The scheme in its completed form will be published before Christmas 1953 by the Christian Literature Society of India, Madras. It is expected that the Metropolitan will submit the document to the Archbishop of Canterbury for study and scrutiny of the Lambeth consultative committee popularly known as the "Derby Committee." The scheme, as well as the report of the consultative committee thereon, will be available for the General Council of the Church of India, Pakistan, Burma and Ceylon for its general consideration when it meets in Ceylon in 1956. It is understood that no action will be taken till the Lambeth Conference of 1958 has an opportunity of examining the scheme.

The North India scheme contains a proposal for the unification of ministries with mutual commissioning and laying on the hands at the time of inauguration. After examining various methods for unifying ministries, the South Indian scheme abandoned this project as being untenable. In the newly formed Church of South India the ministries are allowed to remain in a juxtaposition for a period of 30 years. The wit of man has not devised a method of unification of the Anglican and Free Church ministries which has proved entirely satisfactory to every one. The patent defect of any service of mutual commissioning is that it is capable to diverse interpretations by various Churches; Anglicans, for instance, would interpret it as the episcopal ordination of the non-conformist ministers.

The scheme goes on to suggest that the

government of a Christian body. Thus the polity of Anglicanism is episcopal (authority in bishops, but limited); of Presbyterianism, presbyteral (boards of presbyters); and of Congregationalism, congregational (local Church).

ification of the episcopates of the Anglican and Episcopal Methodist Churches should take place within the general framework of the unification of ministries. The unification of the episcopates is sought to be achieved by the use of certain liturgical forms introduced by a preface explaining the intention of the site. The aim is to bring the Methodist episcopate into line with the historic episcopate. It remains to be seen whether the Lambeth Consultative Committee will be satisfied with the adequacy of the site of unification which should enable the Methodist bishops to confer valid ordinations in the proposed United Church.

In the Basis of the Scheme it is proposed that infant baptism and believer's baptism shall be alternative practices in the administration of the sacrament of Holy Baptism. This is obviously a concession to the Baptists. But it opens the door for the dangerous possibility of rebaptism and other similar complications.

Historic episcopacy is adopted without insisting on any particular theory or doctrine of episcopacy. While this is unsatisfactory as it stands, its acceptance may enable the uniting Churches to launch out into union and begin to grow together. When once the process of growing together has been initiated, Anglicans will have ample opportunities of imparting as much of Catholic teaching as they can to their Free Church brethren and also benefit from them at the same time.

The North India scheme sets forth an agreed basis of minimum theological principles necessary for union. But certain non-theological factors also enter in, making for union or militating against it. The conviction that union is according to the will of our Lord is the main driving force behind the present enterprise. Nearly a million Christians are anxious to have the benefit of Catholic life and come under episcopacy. Organic Union¹ is the only way of meeting this genuine felt need for a fuller Christian life.

There are also suspicions and prejudices which hinder the progress of negotiations for union. In West Pakistan there is a group of Christians known as United Presbyterians, 150,000 in number, who are unwilling to participate in the North India Scheme on account of their fundamentalist presuppositions. The Anglicans are most reluctant to go into any scheme of union if their continuance in communion with Canterbury is not assured. Some nonconformist bodies fear that union with Anglicans might be the beginning of a return to

medievalism. But, according to the Lambeth Conference Report for 1948, Anglicanism is committed to Union; and it is only in the Indian Province of Anglicanism that the ideal of Church Union is pursued with any determination.

Church Union in Ceylon

The Ceylon Scheme of Union presents an advance on the scheme of North India in certain respects. There seems to be some difficulty, however, over the rules governing the admission of "visiting ministers" from overseas to "the Church of Lanka"² (which is the name proposed for the United Church). The Colombo Diocesan Council has recently considered the Ceylon Scheme and submitted some 92 amendments.

Further, the extremely difficult question of the identity of the Anglican Church in the event of union, is raised. The Constitution of the Church states that the Church has the right to enter into any union with any other Church or Churches *without loss of its identity*. How can any Province of the Anglican Communion enter into union with another Church and still retain its identity? The answer is not yet forthcoming.

BRAZIL

New Church

St. Luke's, Londrina, in the State of Paraná, is the latest Church in Central Brazil to be consecrated. Designed by Paulo K. Baba, secretary of the vestry, who also supervised construction, the small church was built largely through local funds. The sanctuary and furniture were given by Mr. George Zabuskie as a memorial to Helen Romeyn Zabuskie, 1892-1905 and Reginald Zabuskie, 1894-1902.

Bishop Melcher consecrated the church on September 27th at the time of his regular visitation. St. Luke's is a mixed Japanese and Brazilian congregation.

FRANCE

Overalls are Out

The Roman Catholic Church has decided to give up one of its more unusual weapons in its fight on Communism in France.

For about eight years student priests have tried to reach the working population by donning overalls and working and living among the poor. The mission-

¹Literally "island." This is the traditional name for Ceylon.

TUNING IN: Organic union, based upon agreement in the faith, mutual sacramental privileges, and (at least in places where the uniting Churches exist side by side) some integration of Church government as well, has not as yet been

effected between Anglicans and any other Christian group. Intercommunion, however, carrying with it agreement on the essentials of the faith, and welcome at one another's altars, does exist between Anglicans and Old Catholics.

aries became factory workers and deckhands, living and drinking with their fellow laborers. The experiment was begun by the late Abbe Henri Godin.

ANGLICANS

New Archbishop

The Electoral College of the Province of Rupert's Land met October 7th at St. John's Cathedral, Winnipeg, Manitoba, and, after Holy Communion, elected on the first ballot the Most Rev. Walter Foster Barfoot, M.A., D.D., Primate of All Canada to succeed the late Louis Ralph Sherman as Archbishop of the Province.

Archbishop Barfoot was born in 1893, and graduated from the University of Toronto, becoming deacon in 1922 and priest in 1923. He was on the staff of Emmanuel College, Saskatoon, from 1926 till his appointment to St. John's College, Winnipeg, in 1934, with a canonry of St. John's Cathedral, Winnipeg. From 1935 he was warden of the College, and was elected to the bishopric of Edmonton in 1941. He took the title of Archbishop of Edmonton in 1951 on his election as Primate of All Canada.

The Primate's acceptance, which he has notified, removes what may seem a somewhat anomalous arrangement, whereby the Primate of All Canada has held a position in his own Province subordinate to the metropolitan.

It will be recalled that the first Primate of All Canada, Robert Machray, was also Archbishop of Rupert's Land; so also was Primate Samuel Pritchard Matheson, who succeeded him. Winnipeg is the see city of the diocese of Rupert's Land. Other dioceses in the Province are Athabasca, Saskatchewan, Qu'Appelle, Calgary, Saskatoon, Keewatin, Edmonton, Brandon, and the Arctic. The last-named diocese alone covers more than two million square miles; and it requires little calculation to conclude that the Province is the most extensive in the world. The Rupert's Land diocese is comparatively compact, as Canadian dioceses go, with an area of 28 thousand square miles. Of its population of 350 thousand, about 40 thousand are Anglicans, receiving the ministrations of 64 of the clergy.

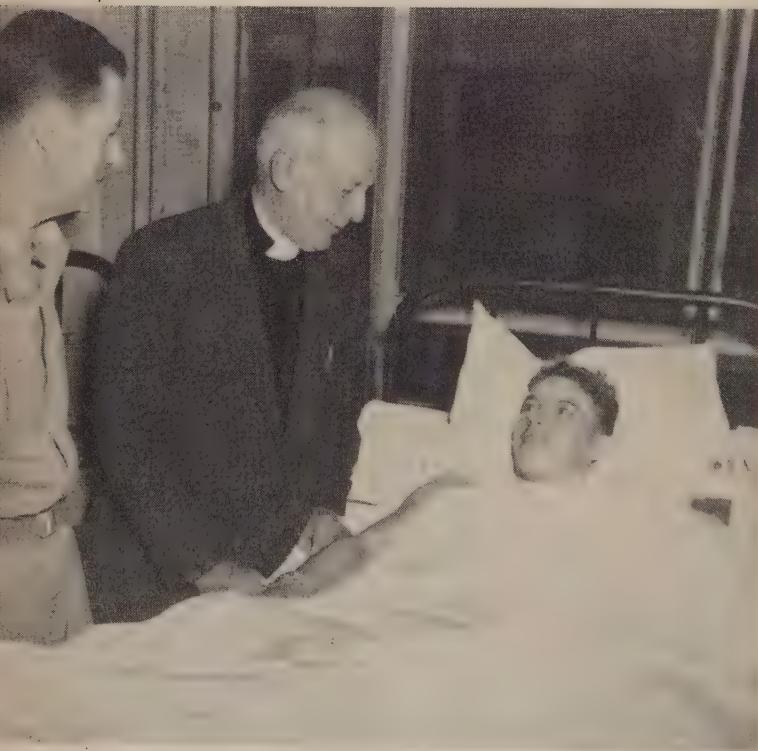
Besides the offices of metropolitan of the Province and head of the diocese, the Archbishop becomes *ex officio* Chancellor of St. John's College, Winnipeg.

Prior to his ordination, Walter F. Barfoot served in World War I as a Captain in the 2d Royal Sussex Regiment, and was awarded the Croix de Guerre.

Bishop Sherrill Visits Outposts in Far East

On a month-long trip to the Far East the Most Rev. Henry Knox Sherrill not only got to see outposts of the American Episcopal Church in that part of the world and the Churchpeople who live there, but the people got to see him, their Presiding Bishop, and his charming wife.

Pint-sized Christians were very much in evidence during the Presiding Bishop's trip. In Honolulu, at the Good Samaritan Mission, a group of them gathered around to have their picture taken with him, Mrs. Sherrill, Bishop Kennedy of Honolulu, and the Rev. James Nakamura, vicar of the mission.



Among G.I.'s visited by Bishop Sherrill when he made the rounds at Tokyo Army Hospital (a Church institution temporarily used by U.S. government) was Cpl. Eugene Allen of Louisville, Ky. With the Bishop is Lt. Col. John E. Kinney, chief chaplain at the hospital.



Another patient, Major General William F. Dean, received Communion for the first time in three years (since he had been captured by the Communists) when Bishop Sherrill celebrated in the hospital chapel. At right: the Rev. Peter S. Takeda, chaplain.



xtensive as his inspection of the Church itself was, Bishop Sherrill's visit reached well into secular life. E.g., made a nation-wide radio broadcast, met with the Emperor, and, took a quick helicopter trip to Korea. Here he is making a speech to the America-Japan Society. At his side, as she was most constantly, was his wife. At her left is Dr. Francis Sayre, the Bishop's personal representative in Japan.



With Rear Admiral S. S. Murray and Bishop Kennedy, Bishop Sherrill laid a wreath on the flag staff of the sunken ship "Arizona," whose hold still entombs the bodies of 1500 men who died during the attack on Pearl Harbor.



On his arrival in Okinawa Bishop Sherrill commissioned the Rev. William C. Heffner as head of the Church of St. Peter and St. Paul, Naha. The Rev. Norman R. Godfrey (center), who, assisted by Fr. Heffner, developed the Church's spanking-new mission work on Okinawa, returns home this fall.

←
Thirty days of making speeches and standing in receiving lines punctuated by all-night plane trips and pervaded with concern for the heart-rending problems of the Orient add up to a grueling experience. But Bishop Sherrill showed no signs of flagging. At a reception in Manila, from left: Bishops Binsted and Sherrill, Mrs. Binsted, Mrs. Sherrill, Bishop Ogilby



Back in the United States the Sherrills were met by daughter, Prue. The Bishop planned to report on his trip at October 14th National Council meeting.



HOW OPEN IS THE PULPIT?

MAY non-Episcopally ordained clergy lawfully be permitted to take a part — any part — in a service of the Episcopal Church? The question is answered in the canon of General Convention headed "Of Persons Not Ministers in this Church Officiating in any Congregation Thereof" (Number 49 of the edition of 1952).

In this paper the purposes and scope of this canon will be studied in the light of its legislative history.

Such a study is not without current interest. Recently in a populous Eastern diocese complaint was made of the action of a priest who allowed a non-Episcopal clergyman to take part with him in a marriage service in the parish church served by the priest. The complaint did not come to trial, the priest admitting his error. In a diocese further West, the bishop has purported to license — it is believed without any formal document — a non-Episcopal clergyman to take full charge of an Episcopal parish. And in a number of recent instances non-Episcopal clergy have been invited to take part in Episcopal ordinations.

Anciently the Church had a broad policy of non-intercourse with heretics in religious matters, with the presumable purpose of protecting the faithful from heresy. The clergy were forbidden to employ heretics as clergymen; clergy and laity were forbidden to enter the churches of heretics, or to join in prayers with them; heretics were forbidden to enter the churches of the faithful.¹

English canons of 1604 anathematize and excommunicate all who separate themselves from the Church.²

Another requires that all excommunicates be denounced by name once every six months in every parish church and cathedral, "that others may be thereby admonished to refraine their company and society. . . ."³

It will at once be said that all such canons, ancient or English, are out of

¹ See Apostolical canons XLV and LXIV, and Laodicea VI, IX, and XXXII, in Fulton, *Index Canonum* (any edition). The Apostolical canons, and those of Laodicea and some other provincial councils, were given ecumenical status by their recognition in Canon I of Chalcedon; their brief characterization there was supplemented by Canon I of Nicea II and Canon II of the Council in Trullo (Quinisext); see Schroeder: *The Disciplinary Decrees of the General Councils* (1937), 144-5, and Wand, *The Four Councils* (1951), 72.

² Canons IX, X, XXVII.

³ Canon LXV.

Who may officiate in services of the Episcopal Church, and what does "officiate" mean?

place today. Yet he who believes that heresy no longer presents a danger to the faithful should look around him. Although it may be conceded that the best protection against it is sound teaching and good example, surely there must be some limits to concessions to convention and to "brotherliness." If the Episcopal Church is, as it asserts, a part of the one Holy Catholic and Apostolic Church, then it cannot surrender to those not its ministers the performance of any of its rites.

The canon of General Convention (No. 49) headed "Of Persons Not Ministers in this Church . . ." is derived in part from Canon V of Convention of 1792:

"No stranger shall be permitted to officiate in any congregation of this Church, without first producing the evidences of his being a minister thereof to the minister, or, in case of vacancy or absence, to the church wardens, vestrymen, or trustees of the congregation.

"And in case any person not regularly ordained shall assume the ministerial office, and perform any of the duties thereof in this Church, the minister, or, in case of vacancy or absence, the church wardens, vestrymen, or trustees, of the congregation where such offence may be committed, shall cause the name of such person, together with the offence, to be published in as many of the public papers as may be convenient."⁴

In Convention of 1832 the second sentence of Canon V of 1792 was deleted as casting upon the parish priest and his vestry or trustees a duty which belonged to the bishop. (It had first been amended in 1808 by substituting "person" for "stranger.")⁵

⁴ In Perry: *Journals of General Conventions* 1785-1835, I, 171; and White, *Constitution and Canons* (1924), 525.

⁵ Perry, I, 359, note, shows that the canons of 1808 were not published in the Convention's *Journal* but separately. The amendment made in 1808 to Canon 5 of 1795 is given in White, *C. & C.*, 525-526.

TUNING IN: ¶Perry's *Journals of General Conventions* is to be distinguished from the ¶*Journal of General Convention*. The latter is the official published record of every triennial Convention, indicated in footnotes to this article by *Journal*

(sing.) Perry's *Journals of General Conventions* is a republication, in three volumes (1874), of the earliest numbers of the *Journal of General Convention* (1785-1835). It was authorized by General Convention and edited by W. S. Perry.

As amended in 1832 the canon was renumbered 36. In 1859 it was made Canon 11 of Title I, without other amendment, and in this state it continued until 1868.

In Convention of 1868 a Memorial raised the question whether Canon 11 of Title I applied only to persons falsely representing themselves to be ministers of this Church, or whether it applied to ministers of other religious groups, to exclude them.⁶

The Memorial, signed by the Rev. Drs. William Augustus Muhlenberg, John Cotton Smith, Edward A. Washburn, Alexander Vinton, and others — in all 147 clergymen and 918 laymen — asked repeal of Canon 11 of Title I in view of diversity of interpretation; the difficulty arising from application of the canon to lay readers; the absence of present necessity for legislation in reference to those falsely claiming to be ministers of this Church; the sufficiency of the expression of the mind of the Church in the Preface to the *Ordinal*; "and finally, of the inexpediency of any legislation which can be claimed to apply to a subject in regard to which it has been the wise policy of the Church to allow diversity of opinion;" so that, by repeal, "the subject of the Canon, so far as it relates (if it relates at all) to the question of Episcopal Orders, may be left to the teaching and direction of the Preface to the *Ordinal*. . . ."

The Memorial was referred to the Deputies' Committee on Canons, which reported as follows on the argument for repeal⁷:

"The Memorial asks for the repeal of the Canon aforesaid, on the ground that the Canon is differently interpreted in our Church; that it is of difficult application

⁶ *Journal*, ¶ 417-418 (Appendix IV, No. 11); White, 526-527; not to be confused with the Memorials in the same Appendix numbered 10 to 13, relating to intrusion.

⁷ *Journal*, 46.



BISHOP DOANE
Later, the peace was disturbed.

to Lay Readers; and that it is unnecessary and inexpedient.

"The Committee on Canons are of the opinion that *some* Canon to prevent persons from officiating in this Church who are not Ministers, or even Members thereof, is highly necessary and expedient; and the necessity of some such prohibition being granted, they doubt whether any words could express it more clearly than those of the present Canon.

"As to Lay Readers, they have never been regarded as *officiating* in the sense of Canon 11, and their case is provided for in another Canon. The Committee therefore cannot recommend that the Prayer of the Memorialists be granted.

"The committee further Report, that in their judgment it is expedient to make the Title of the said Canon conform to the text of the Canon itself, and they accordingly recommend the adoption by the House of the following Resolution:

"Resolved, The House of Bishops concurring, that the Title of Canon 11 of Title I, be amended so as to read 'of Persons not Ministers of this Church officiating in any congregation thereof.'

Following the presentation of this Report various individual proposals for amendment of the canon, all in a conservative direction, were made.⁸ What the deputies finally adopted and the Bishops accepted read:

"No Minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Church Wardens, Vestrymen or Trustees of the congregation shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this Church; Provided, that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers."⁹

This was in substitution for Canon 11

of Title I. The text of today is the same save for the addition of exceptions for preaching and making addresses,¹⁰ to be considered later.

It is clear enough from the nature of the protest made by the Memorial, the action of the Deputies' Committee on Canons upon it, and the resultant legislation, that the policy of exclusion set by the canon of 1792, as amended in 1808 and 1832, was continued by Convention of 1868. But just what was the scope of the exclusion? In particular, what is the meaning of "officiate," a word taken over from the former canon; and of the phrase "duly licensed or ordained," replacing the simpler "regularly ordained" of the former canon?

General Convention of 1792, which originated the word "officiate" in the canon, itself defined it. After ordering that "No stranger shall be permitted to officiate in any congregation of this Church, without first producing," etc., the canon of 1792 continues: "And in case any person not regularly ordained shall assume the ministerial office, and perform any of the duties thereof in this Church," then, etc. Convention of 1792 thus defined "officiate" as meaning the performance of any of the duties of the office of minister.

Still another canon, section 4(a) "Of Ministers and Their Duties," numbered 45 in the edition of 1952, defines "officiate." Its first paragraph reads:

"No Minister of this Church shall officiate, either by preaching, reading prayers in public worship, or by performing any other priestly or ministerial function, in the Parish, or within the Cure, of another Minister, without the consent of the Minister of that Parish or Cure; or of one of its Churchwardens if, in his absence or disability, the Minister fail to provide for the stated services of such Parish or Cure."

To officiate then, means to perform any of the duties of an office, and, in relation to the office of Minister, to perform any of the duties of that office.

A similar definition of officiate is given in the Report made to General Convention of 1904 by a Joint Commission on the Revision of the Canons.¹¹ In this Report the Commission proposed a revision of the canon now under consideration, to be re-headed "Of Unlawful Ministrations in the Congregation," and to read:

"No person shall be permitted to officiate in any Congregation of this Church, by preaching or by performing any priestly or ministerial act, without producing sufficient evidence of his having been duly authorized to minister in this Church."

As late as the autumn of 1952 we have another evidence of the meaning of

"officiate" in the text of a Resolution introduced into the House of Bishops by the Bishop of West Missouri relating to so-called joint ordinations:

"Resolved, that it is the sense of this House that at services of ordination in this Church only ministers who are themselves members of this Church or ministers who belong to Churches in communion with this Church be invited to officiate."¹²

As everyone knows, the priests who participate in an Ordination do not take the principal part in the service. Yet they officiate: that is, they perform a function of their office. The same is true of the deacon who administers the chalice at Holy Communion, and of the bishop who, though not the celebrant, imparts the episcopal blessing. "Officiate" does not mean: "to take the principal part." It means to perform any function of an office.

Next, what of "duly licensed or ordained"?

The phrase seems to have originated in the Committee on Canons of the Deputies in General Convention of 1868,¹³ but the *Journal* does not show positively whence this Committee derived it. However, the Committee may be presumed to have been familiar with the canons then in effect. Section II of Canon 3 of Title I of the canons of 1865, headed "Of Admitted Candidates" (for Holy Orders),¹⁴ which remained unaltered in text, heading, and numbering, through Convention of 1868,¹⁵ read as follows (note the phrase "but by a license from the Bishop"):

"No candidate for Holy Orders shall take upon himself to perform the service of the Church but by a license from the Bishop, or, if there be no Bishop, from the clerical members of the Standing Committee, of the Diocese in which such candidate may wish to perform the service.

"And such candidate shall submit to all the regulations which the Bishop, or said clerical members, may prescribe. He shall not use the absolution or benediction; he shall not assume the dress appropriate to clergymen ministering in the congregation; he shall conform to the directions of the Bishop, or said clerical members, as to the sermons or homilies to be read, nor shall any Lay Reader deliver sermons of his own composition; nor, except in case of extraordinary emergency or very peculiar expediency, perform any part of the service, when a clergyman is present in the congregation."

Neither the canons of 1865 nor those of 1868 seem to have any mention of lay readers other than that which appears toward the end of the quotation

(Continued on page 19)

⁸ For the texts of these see the *Journal* at pp. 60, 70, 84, 103-104, 112.

⁹ *Journal*, 119-120, 143.

¹⁰ These two exceptions date respectively from 1907 and 1940; they are considered later herein.

¹¹

Journal of 1904, Appendix XIV, 561 ff. at 587.

¹² *Journal*, 103-104, referring to 84.

¹³ *Journal*, supplementary pages 20-21.

¹⁴ *Journal*, supplementary pages 20-21.

¹⁵ *Journal*, supplementary pages 20-21.

Seeing Man From the Under Side

time the anthropophagus
swallows down all human works
through his broad esophagus
moslems christians hindus turks
pass to their sarcophagus
leaving nothing much on earth
that even beetles find of worth

NOT the least of the dilemmas faced by modern man in this atomic age is his theological dilemma. Can he find "salvation" from personal futility and world disaster in a set of affirmations shared by the great majority of religious systems, muting his emphasis upon the distinctive tenets of the Christian faith? Or must he insist that certain particulars of that faith are crucial to the whole problem of personal and social salvation?

The *Saturday Review*, in its "Litany for Modern Man," reprinted in an adjoining column, explores the first alternative. "Moslems, Christians, Hindus, Turks" (to borrow the catalogue of Don Marquis) can believe in the unity of mankind in a deep religious sense of personal identification with the weal or woe of the human race. They can believe in a universal order which is essentially continuous with the moral order of mankind. They can believe in the really great proposition that the expansion of knowledge makes for an expansion of faith. They can believe in, and work for, the cause of mankind in terms of the attainment of peace, the elimination of want, and the establishment of the moral order on earth.

On the other hand, the objective valuation of mankind expressed by Archie the Cockroach in Don Marquis' immortal verses seems to us to be an important part of the testimony. Archie summed it up thus: "the trouble with you human beings is you are just plain wicked."

The thing that makes Litany for Modern Man incomplete and devoid of saving power is not, in the first place, the fact that it expresses the hopeful aspects of life in a different idiom from the familiar and tested phraseology of the Creed. What is lacking is an honest assessment of human nature itself.

Says Archie:

"and a thousand neat examples
could i cite of insect lives
free from much that tears and tramples
human beings and their wives"

The relation of man to the universal order and the moral order is a mess. And the problem of religion is not only to discover the existence of God and the universe and morality but to put into effect the knowledge of these things that we already have.

If the testimony of Don Marquis, and of the thousands of other pessimists who face man as he

is, were added to "Litany for Modern Man," the result would be a discordant note but one that makes closer contact with the truth. It would sound something like this:

"I am a diseased cell in a body of two billion diseased cells. . . .

"My individuality ought not to separate me from my universal self, the oneness of man; but such is my disease and the disease of every other man that it does.

"My individuality is more important to me than the good of my family; my family more important to me than my city; my city more important to me than my state; my nation more important to me than the world; my race more important to me than humanity. Each group to which I belong is used for the purpose of securing advantages for me and mine that are not available to outsiders.

"The universal order and the moral order are important to me primarily as sanctions to keep the rest of the world from encroaching upon what is mine; I exploit and violate them constantly myself when I see an advantage in doing so.

"When my neighbor has more than I, I feel poor even though by any reasonable standard I ought to regard myself as prosperous. When I have something my neighbor does not have, I enjoy it the more for that reason.

"When I contemplate the glory of God and the wonders of His universe, I know that I ought to be other than I am. God help me!"

THE fact of sin introduces enormous complexity into the religious problem, a complexity that is not, we think, fully appreciated by those who think that all man needs to do to become moral is to assert belief in morality. At the very moment when modern man is uttering his purest sentiments, the twist in his nature is exploring ways to use high sentiments as a device for selfish ends. More bad things are done for good reasons than for avowedly bad ones. Whether in a divorce case, or a labor dispute, or an aggressive war, the brief put forward by each sinner in his own defense is studded with dazzling claims of righteousness.

Assuming that God is the kind of God that stands behind the universe to which Litany For Modern Man declares allegiance; assuming that man is the kind of man that Archie the Cockroach describes so accurately from the under side; and assuming the truth of that golden proposition, "the expansion of knowledge makes for an expansion of faith"—what kind of faith does this unsentimental view of God and man require?

The first conclusion that follows from a juxtaposition of man's proper place in the universe with his actual condition is that man is, in some mysterious way, discontinuous with the universe. Each man, in addition to being a part of the great universe, is a universe of his own, and one in which the principle of order does not reign.

Thus we arrive at the Christian doctrine of

Litany for Modern Man

From the *Saturday Review*

I AM a single cell in a body of two billion cells. The body is mankind.

I glory in the individuality of self, but my individuality does not separate me from my universal self—the oneness of man.

My memory is personal and finite, but my substance is boundless and infinite.

The portion of that substance that is mine was not devised; it was renewed. So long as the human bloodstream lives I have life.

I do not believe that humankind is an excrescence or a machine, or that the myriads of solar systems and galaxies in the universe lack order or sanction.

I may not embrace or command this universal order, but I can be at one with it, for I am of it.

I see no separation between the universal order and the moral order.

I believe that the expansion of knowledge makes for an expansion of faith, and the widening of the horizons of mind for a widening of belief. My reason nourishes my faith and my faith my reason.

I am not diminished by the growth of knowledge but by the denial of it.

I am not oppressed by, nor do I shrink before, the apparent boundaries in life or the lack of boundaries in cosmos.

I cannot affirm God if I fail to affirm man. If I deny the oneness of man, I deny the oneness of God. Therefore I affirm both. Without a belief in human unity I am hungry and incomplete.

Human unity is the fulfillment of diversity. It is the harmony of opposites. It is a many-stranded texture, with color and depth.

The sense of human unity makes possible a reverence for life.

Reverence for life is more than solicitude or sensitivity for life. It is a sense of the whole, a capacity for wonder, a respect for the intricate universe of individual life. It is the supreme awareness of awareness itself. It is pride in being.

I am a single cell. My needs are individual but they are not unique.

When I enter my home I enter with the awareness that my roof can only be half built and my table only half set, for half the men on this earth know the emptiness of want.

When I walk through the streets of my city I walk with the awareness of the shattered cities beyond number that comprise the dominant reality.

When I think of peace I can know no peace until the peace is real.

My dedication, therefore, is to the cause of man in the attainment of that which is within the reach of man.

I will work for human unity under a purposeful peace. I will work for the growth of a moral order that is in keeping with the universal order.

In this way do I affirm faith in life and life in death.

I am a single cell in a body of two billion cells. The body is mankind.

man's moral freedom, and of his fall from divine grace:

The second conclusion is a rather obvious one — that each man's effort to build a universe tailored to his own measure results in unhappiness, frustration, and death; that man needs, more than anything else, a restoration in his own soul of the universal moral order.

We are now ready for a leap of faith — a faith based on knowledge of God and of man. We believe that the power that initiated both the universal and the moral order is capable of restoring man to his place in it by means which do not destroy human freedom; or, to put the same statement in theological terms, that God can and will work an at-one-ment between Himself and mankind.

This is the great insight of the Hebrew prophets, developed out of Israel's experience of God's fostering care from the day that Abraham left Ur of the Chaldees, in spite of the repeated failure of God's people to measure up to the moral obligations placed upon them.

The initiative must come from God, the leadership must come from God, the man who is really human, and not the caricature we have made of manhood, must come from God. This idea was expressed in Hebrew thought in the idea of the Messiah, who would appear on earth as God's anointed King. As later developed in the Greek philosophical thought that lies behind the Creed, such a person would be "perfect God and perfect man." In the terms of modern psychology, it would be a man whose super-ego (God) and ego (self) were a unity. A Christian would say, to escape the evasions implicit in a merely pragmatic psychology, that the Saviour must be a man who is completely human in all respects, save that the self which possesses this perfect humanity is the same Self that stands behind the universe — God.

In the last generation or two, the point of Christian teaching about the divinity of Christ has sometimes been missed. The basic problem is not, How could a man be God?" The question rather is: "Has the divine man at last arrived?" Religious insight had already postulated the necessity for a Messiah generations before the Messiah came.

The oversimplifications of natural science in the 19th century seemed to describe a closed universe with little room for a moral order or a supernatural origin and destiny. In such a universe, a man could not, of course, be God — but he could not really be man, either, in the sense of the *Saturday Review's* Litany for Modern Man. The great religion that was born in the 19th century was one which believes in a de-personalized man for an amoral world — Communism. Modern man, looking upon the ruins of that world which created the delusive Communist "hope," knows that materialism is not only a doctrine without hope but also a doctrine

based upon a narrow range of knowledge. Twentieth-century man has achieved that advance of knowledge which prepares the ground for an advance of faith. For if a man can have a self at all and if God exists at all, the possibility exists of the incarnation of divine Selfhood in human nature. Christianity asserts that this is the explanation of the person, life and work of Jesus of Nazareth.

It is, perhaps, a little distressing to modern man that the faith to which he can advance is not a new one, but an old one; and yet it is not altogether an old one, for, like the principles of geometry or the laws of thought, religious truth does not grow old. What a strange notion of the 19th century it was that truth could become "outmoded" or ancient good "uncouth."

So, the Christian faith declares that God met man's need at a certain time and place and in a certain way. God entered upon the scene of human history, not to right every wrong and punish every crime and destroy all opposition, but to do a greater thing — to set in motion that force by which the billions of disconnected human universes could be drawn back into the orbit of the one universe without violence to their own principle of freedom.

It is a slow process. It seems to meet with endless defeats. It teeters in each generation on the brink of catastrophe. The Christian world came to an end once, when Rome fell. It ended in another time and place when the goddess of reason was enthroned in Paris. It ended again in Russia when the Bolsheviks took power. It awaits another end when the atomic stockpile grows large and a trigger finger itches uncontrollably.

The people in charge of God's atoning work often seem weirdly inadequate to their task. How could Jesus Christ choose ambassadors like you and me? The idea is ridiculous.

But, although His ambassadors are often ridiculous, Christ Himself is not ridiculous. He is the heart of the universe, drawing us to Him and drawing others through us. The miracle of love for Him in human hearts restores in us that lost principle of order which can make us into the kind of men the *Saturday Review* says we ought to be. The illiterate peasant and the subtle philosopher have the same need — to know God as a person, to see the universal reign of law and righteousness interpreted in terms of human love.

Christianity is unsatisfactory as a quick answer to the problems of the world. And for interim measures to keep the atomic bombs in leash, it provides hardly anything but a calming influence on our own deadly impulses. And yet, perhaps that is an important part of the interim answer.

The restoration of mankind to the dignity for which it was created is not to be achieved via any short-cut. And this greater objective is the objective of Christianity — one soul at a time.

St. Luke

THERE are some saints, even among those represented in the Prayer Book calendar, who are little if anything more than names, so far as human knowledge of their life is concerned and so far as there is any conscious impact of their lives upon our own.

But St. Luke, whom the Church commemorates today, is far more than a name. Not only is he one of whose life much, with not unreasonable assurance, can be reconstructed: he is also an Evangelist, the author of a Gospel — the Third Gospel, in the order in which it appears in our New Testament. And he is the only one of the Four Evangelists, so far as we know, who wrote a sequel to his Gospel — the *Acts of the Apostles*.

St. Luke's Gospel is above all the Gospel of worship. It begins, after its brief preface, with a scene in the Temple: "There was in the days of Herod, the king of Judaea, a certain priest named Zacharias. . . . And it came to pass, that while he executed the priest's office before God in the order of his course . . . his lot was to burn incense when he went into the temple of the Lord." And on a note of worship St. Luke ends his Gospel, as he tells how the disciples, after the Ascension, "returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God."

In between these two points, scattered throughout, are references to prayer and worship not found in the other Gospels. St. Luke alone of the Evangelists gives us the angels' song, which will be heard with so many variations at Christmas and is indeed heard nearly every Sunday: "Glory be to God on high, and on earth peace. . . ." St. Luke alone preserves for us the Gospel Canticles — *Benedictus*, *Magnificat*, and *Nunc Dimittis* — that form the climax of the Church's Daily Office of Morning and Evening Prayer. And St. Luke alone tells us that it was as Jesus "was praying in a certain place," and had ceased, that His disciples put to Him the question that evoked the Lord's Prayer.

But if St. Luke's Gospel is above all the Gospel of the worship of God, it is also the Gospel of afflicted humanity — of the poor, the distressed, the downtrodden. Its sympathy for the underdog is seen even in one of its grandest outbursts of praise, the *Magnificat*, in which God is said to have "put down the mighty from their seat" and to have "exalted the humble and meek." And, besides its paeans of worship, St. Luke's Gospel also contains the Parables of the Prodigal Son and of the Good Samaritan.

Contemplation and action, fixing the eyes on God while the hands reach out to men in need, worship and social service — these go together in St. Luke's Gospel. And they must go together in our lives, if we in turn are to "give the light of the knowledge of the glory of God in the face of Jesus Christ."

Pulpit

(Continued from page 15)

just given. Yet evidently there were lay readers other than admitted candidates for Holy Orders, or the prohibition commencing "nor shall any Lay Reader" would be meaningless.

There were then, two groups of persons who might be licensed to take stipulated parts of some services: admitted candidates for Holy Orders, and other lay readers, the admitted candidate, unordained as yet, being merely a special class of lay reader. And thus the meaning of the word "licensed," and of the phrase "licensed or ordained," becomes entirely clear. Only those persons, says the canon in effect, may officiate, that is, take any part in any service of the Church, who hold a license from the bishop as admitted candidates for Holy Orders, or as ordinary lay readers, or have been ordained.

The fantastic idea, recently advanced, that a bishop may license a person lacking Episcopal ordination to take part in the services of the Church, and may even entrust to him the cure of souls in a parish,¹⁶ is wholly without foundation in the canon.

¹⁶See the footnote, p. 303 of *The Episcopal Church Annual 1953*, to the listing of the parish of St. Barnabas', Cincinnati (diocese of Southern Ohio) describing the incumbent as "Presbyterian minister, licensed to officiate."

Notice may now be taken of the provisos of the canon. The first of these, as to lay readers, dates from 1868, as we have seen. Those permitting addresses by "Christian men," and preaching by ministers "of any Church with which this Church has entered into a declaration of purpose to achieve organic union," in each case only by permission of the bishop, date from 1907 and 1940 respectively.

The history of the proviso of 1907, at which time the canon bore the number 19, is fully given in White.¹⁷ It was adopted to limit, and control through a requirement of Episcopal permission, the practice of inviting all sorts of persons to preach. The House of Bishops, in 1910, in reply to a Memorial signed by 1165 clergymen of the Church, gave an interpretation of the proviso limiting it to non-doctrinal addresses, that is, excluding preaching. The reply was as follows:

"In reply to a memorial signed by over eleven hundred clergymen, addressed to the House of Bishops, with regard to the amendment to Canon 19 adopted by the General Convention in 1907, the Bishops would assure the memorialists of their sympathy with the anxiety expressed lest the clause in question should be misinterpreted as making light of the importance either of sound teaching in our congrega-

¹⁷C. & C. at 529-33.

tions, in accordance with the Church's received doctrine, or of a commission to teach in the Church's name.

"The clause which restricts to the Bishop the right to give permission to those who are not Ministers of this Church to make addresses in any of our Churches on special occasions, was not intended to modify or alter and cannot fairly be interpreted as in the least degree modifying the position of the Church as expressed in the Prayer Book and Ordinal, which restricts the ministry of the Word and Sacraments in our Congregations to men who have received Episcopal ordination.

"The Bishops are disposed to regard this declaration as almost unnecessary except as a matter of courtesy and respect to the number and character of the memorialists; since the Canon, at first popularly misnamed and misunderstood as an 'Open Pulpit Canon,' and perhaps in a few instances misused, is now generally recognized as containing nothing to disturb the order or disquiet the peace of the Church."¹⁸

The seven bishops appointed to prepare the reply, which was adopted by a unanimous vote as presented, were Doane of Albany [Chairman], Gailor of Tennessee, Lawrence of Massachusetts, Hall of Vermont, Weller, then Coadjutor of

¹⁸Journal of 1910, 423-424 (Special Meeting of House of Bishops of February, 1909); id. 11-12, 36-37 (Journal of Bishops at Convention of 1910). The Memorial itself is not printed in the Journal or given by White. The action on it in 1909 was to vote an acknowledgment with word that a reply would be made in 1910.

Theological Education in the Episcopal Church

Below are listed, in order of foundation, the schools dedicated to preparation of men for the sacred ministry

1817	The General Theological Seminary of the Protestant Episcopal Church in the United States Chelsea Square, New York 11, N. Y.	1857	The Divinity School of the Protestant Episcopal Church in Philadelphia 4205 Spruce St., Philadelphia 4, Pa.
1823	The Protestant Episcopal Theological Seminary in Virginia P.O. Theological Seminary Alexandria, Va.	1858	Seabury-Western Theological Seminary 600 Haven Street, Evanston, Ill.
1824	Bexley Hall. The Divinity School of Kenyon College Gambier, Ohio	1867	Episcopal Theological School 99 Brattle St., Cambridge 38, Mass.
1842	Nashotah House Nashotah, Wis.	1878	The School of Theology of The University of the South Sewanee, Tenn.
1854	Berkeley Divinity School 38 Hillhouse Ave. New Haven 11, Conn.	1893	The Church Divinity School of the Pacific 2451 Ridge Road, Berkeley 9, Calif.
		1951	Episcopal Theological Seminary of the Southwest 2607 University Ave., Austin, Texas

Each of these schools offers a three-year course of study to college graduates who intend to seek Holy Orders. Some provide for advanced study and other degrees beyond B.D. or S.T.B.

For information about any school, address the Dean.



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Fond du Lac, Griswold of Salina, Webb of Milwaukee. It was a predominantly High Church committee; the only members not of that description were Lawrence, a Liberal, and perhaps Sheldon M. Griswold. Perhaps it had purposely been selected with the idea that, if the High Churchmen found the addition harmless, the memorialists would be reassured.

Be all this as it may, the reply asserts the unanimous opinion of all the bishops that only addresses, as distinguished from sermons, were permitted by the new proviso: it did not authorize teaching. This opinion, of course, is not a binding interpretation, but it is persuasive in view of its unanimity. The supposition, however, that bishops would control the use of the new permission has proved unjustified: it is frequently used for sermons, and even these are often given without episcopal knowledge or consent.

The origin of the remaining proviso, in favor of preaching by ministers "of any Church with which this Church has entered into a declaration of purpose to achieve organic union," dates from 1940, when proposals for union with the Presbyterian Church in the USA were still under consideration. It was first adopted in the House of Bishops as a Resolution offered by the Commission on Approaches to Unity. In the Deputies, a majority of the Committee on Canons recommended non-concurrence, but a minority recommendation of concurrence was adopted by a vote of 237 to 185.¹⁹ This proviso does permit sermons, but again only by permission of the bishop and only by members of the one religious body to which the description applies.

The canon "Of Persons not Ministers in this Church" asserts apostolic discipline for the maintenance of apostolic doctrine. Belief in the Apostolic Ministry is a part of the Faith of the Church, not a separable non-essential. The canon extends to every ministerial act, whether immediately sacramental or not, because the Church allows only those to speak in its name who have been commissioned to do so.

The proviso of 1940 for sermons is of course a departure from the principle of the canon; the bishops who originated it must have forgotten the unanimous declaration of their predecessors of 1910, with its concern for "sound teaching in our congregations, in accordance with the Church's doctrine," and "a commission to teach in the Church's name." Perhaps at some not too distant Convention this proviso and its compeer in absurdity, the canon "Of the Ordination of Deacons and Priests in Special Cases" (No. 26), will be discarded as having sufficiently demonstrated that the Episcopal Church has a soft heart as well as a soft head.

¹⁹ *Journal*, 192-193.

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Memorial Statue Blessed

A statue of the Blessed Virgin and Child was recently blessed in the garden at Margaret Hall School, Versailles,



MARGARET HALL STATUE
Memorial to former principal.

Ky. The statue is a memorial to the late Emily Toll Hopkins, former assistant principal.

The Rev. Alan McKinley, the school chaplain, officiated at the large service, which took place during a downpour of rain.

SEMINARIES

New Era at Harvard

The Harvard Corporation has decided to begin this year carrying out plans for creating "an important center of religious learning" in the University.

The Board of Appointments, an inter-church committee of 11 leading clergymen, has been studying the School's needs and will recommend a new dean to the governing boards.

President Nathan M. Pusey, a member of the Episcopal Church, announces that three clergymen have been added recently to the Board of Appointments. These are: Dr. Henry Pitney Van Dusen, president of the Faculty of Union Theological Seminary; Dr. Liston Pope, dean of the Yale Divinity School, and the Rev. Theodore P. Ferris, rector of Trinity Church, Boston.

The new dean will lead in revitalizing the school's program to provide comprehensive education in the common tenets of Christianity. The aim is to strengthen the school both for the training of college graduates for the ministry and for advanced scholarly studies.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Daniel J. McCarty

The funeral for the late governor of Florida, Daniel J. McCarty, was held in St. Andrew's Church, Fort Pierce, Fla., on September 30th. Bishop Louttit of South Florida was the officiant, assisted by the rector of the parish, the Rev. J. Saxton Wolfe, Jr.

A former senior warden of St. Andrew's Church, Governor McCarty, familiarly known throughout the wide circle of Church, political, and business friends as "Dan," was governor of Florida only nine months. Shortly after assuming office, the 41-year old governor suffered a heart attack. He resumed limited activity a few months ago, only to have pneumonia in September, the strain of which his heart could not stand. The Rev. W. J. Alfriend, rector of St. John's Church, Tallahassee, Fla., ministered to Governor McCarty during his last days.

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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— CHANGES —

Appointments Accepted

The Rev. Harris E. Baldwin, Jr., formerly curate of the Church of St. John the Evangelist, Lansdowne, Pa., is now rector of St. Mark's Church, Honey Brook, Pa., and St. John's Pequea (Compass), Pa. Address: Honey Brook.

The Rev. Lee W. Burnett, formerly in charge of St. John's Mission, Donora, Pa., will on November 1st become rector of St. Matthew's Church, Homestead, Pa. Address: 119 Lawrence Ave., Munhall, Pa.

The Rev. R. H. Channon, rector of Grace Church, Carlsbad, N. Mex., has added the mission at Hobbs to his care.

The Rev. Francis P. Davis, formerly rector of Trinity Church, Williamsport, Pa., is now rector of the Church of St. John the Evangelist, Lansdowne, Pa. Address: 19 W. Baltimore Ave.

The Rev. Chester E. Falby, who was formerly curate of St. Paul's Church, Seattle, Wash., is now locum tenens of St. Andrew's Church, Brewster, N. Y., while studying at General Theological Seminary for the degree of master of sacred theology. Address: 24 Prospect St., Brewster.

The Rev. Charles L. Henry, editor of the Southwest Churchman, who was formerly vicar of St. Philip's Church, Belen, N. Mex., and the Church of the Epiphany, Socorro, is now rector of St. Luke's Church, La Union, N. Mex. Address: Route 1, Box 124 A, Anthony, N. Mex.

The Rev. Enoch Jones, formerly chaplain of the California Youth Authority, Whittier, Calif., is now chaplain of the California Department of Mental Hygiene, Auburn, Calif. Address: Box 1707, San Francisco 1.

The Rev. Adolph William Kahl, formerly a non-parochial priest of the diocese of Harrisburg, will on November 1st become rector of St. Mark's Church, Lewistown, Pa. Address: 21 S. Main St.

The Rev. Fred F. King, formerly vicar of St. George's Mission, Englewood, Colo., is now rector of St. Andrew's Church, Manitou Springs, Colo. Address: Linwood, 111 Mohawk, Manitou Springs.

The Rev. Gerald Lowe, formerly in charge of St. Mary's Church, Downsville, N. Y., and St. Margaret's, Margaretville, is now vicar of St. John's Church, Brooksville, Fla.

The Rev. James Trimble Marshall, Jr., formerly rector of Grace and St. John's Parish, Petersburg, Va., is now rector of St. Paul's Church, Worcester Parish, Berlin, Md.

The Rev. Lester M. Morse, formerly vicar of

St. Christopher's Church, Hobbs, N. Mex., is now vicar of St. Michael's Church, Tucumcari, N. Mex.

The Rev. Robert D. Parlour, formerly vicar of St. Paul's Church, Marfa, Tex., and St. James Alpine, is now rector of Grace Church, Dalton Mass.

The Rev. Alfred N. Redding, who formerly served the Church of the Epiphany, Burnet, Tex., is now rector of Grace Church and the Incarnation, Philadelphia.

The Rev. Milton A. Rohane, rector of St. Paul's Church, Artesia, N. Mex., has added the newly formed mission group at Lovington, N. Mex., to his care.

The Rev. Dr. E. Frank Salmon, rector emeritus of Holy Trinity Church, Philadelphia, is serving as temporary rector of St. James' Church, New York, Del.

The Rev. Arthur Allen Smith, formerly rector of St. Luke's Parish, La Union, N. Mex., is now vicar of Epiphany Church, Commerce, Tex.; chaplain to Episcopal students at East Texas State College; and vicar of St. Philip's Church, Sulphur Springs. Address: Church of the Epiphany, Commerce.

The Rev. Bancroft P. Smith, rector of St. Andrew's Church, Las Cruces, N. Mex., and vicar of St. James', Mesilla Park, has added Grace Mission, Hatch, to his care.

The Rev. D. B. Stevick, who was ordained deacon in June, is now serving Grace Church, Hulmeville, Pa., and All Saints', Fallsington. Address Hulmeville.

The Rev. J. Daniel Stover, formerly rector of Christ Church, Lancaster, S. C., in charge of St. Peter's, Great Falls, is now vicar of St. James' Church, Mansfield, Pa., and St. Andrew's Tioga. Address: 18 St. James St., Mansfield.

The Rev. Laurence D. Stueland, formerly curate of St. Andrew's Church, Roswell, N. Mex., is now vicar of the Church of the Epiphany, Socorro N. Mex., and St. Philip's, Belen.

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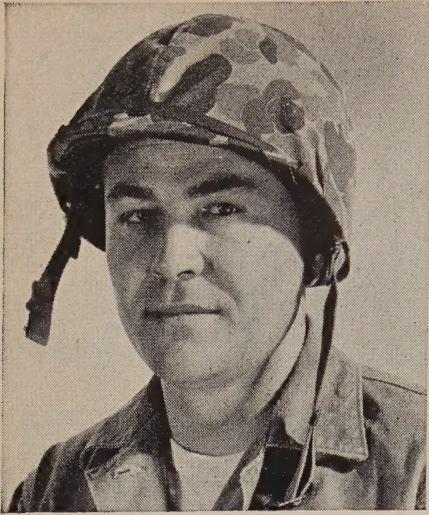
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the Rev. A. Freeman Traverse, formerly a novice priest of the diocese of Western Michigan, is now assistant to the rector of Trinity Church, Columbus, Ohio. Address: B2, Apt. 15 King Ave.

the Rev. N. Gardner Vivian, formerly rector of St. David's Church, Cranston, R. I., is now in charge of St. Mary's Parish, Warwick, R. I. Address: 358 Warwick Neck, Warwick.

the Rev. Lee Huntington Young, formerly vicar of St. Stephen's Church, Newport, Ore., is now rector of St. Andrew's Church, Cottage Grove, and St. David's, Drain.

Armed Forces

Chaplain (Capt.) Frank W. Marshall, Jr., formerly addressed at the Office of the Chaplain, 13th ASU (Reception Center), Fort Devens, Mass., should now be addressed at Post Chaplain's Office, 1170th ASU Sta. Comp., Fort Devens.

Chaplain (Capt.) James H. Rees, who has been addressed in Detroit, is to be addressed at 306 21st St., Marietta, Ohio, while he is awaiting overseas duty.

Resignations

The Rev. Frederic F. Bush, rector of All Saints' Church, Richmond Hill, N. Y., will retire November 2d. Address: 2755 Riddle Dr., Winter Park, Fla.

The Rev. Ira A. England, who has been assistant to the rector of St. John's Parish, Tampa, Fla., and principal of the parish day school, is now studying at the University of Florida to earn a doctorate in education. Address: 617 N. W. Sixteenth Ave., Gainesville, Fla.

The Rev. Millard F. Newman, who has been in charge of St. Simon's Church, Croom, Md., St. Mary's, Newmarket, and St. Philip's, Aquasco, has retired from the active ministry and may be addressed: Tuck-a-way, Route 2, Box 255, Fairfax, Va.

The Rev. John R. Pickells, who has been in charge of Trinity Memorial Church, Lone Pine, Calif., has retired. Address: 6252 Woodman Ave., Van Nuys, Calif.

Changes of Address

The Rev. William Baker, retired priest of the Diocese of Colorado, formerly addressed in Roscoe,

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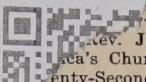
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THE LIVING CHURCH



Rev. John F. Bianchi, who is serving St. Isaac's Church, Washington, has moved to 3400 1/2 St., N. E., Washington 18.

The Ven. George F. Brätt, archdeacon of the diocese of New York, has moved from 2127 Crompond Rd. to 914 Paulding St. in Peekskill, N. Y.

The Rev. Archie J. Cochrane, rector of St. Nicholas' Church, Richfield, Minn., may be addressed at 7227 Penn Ave. S. The rapidly growing parish, which began as a mission in 1950, has recently purchased and moved into a former Lutheran church building.

The Rev. Dr. Frank Reginald Fisher, who is serving St. Mark's and St. John's Church, Rochester, N. Y., formerly addressed at 278 Hazelwood Terr., should now be addressed for all mail at 365 Beresford Rd., Rochester 10.

The Rev. Francis W. Fowler, who is serving All Saints' Church, Wichita Falls, Tex., may be addressed at 2112 Virginia Dr.

The Rev. Robert C. Gardner, assistant of St. Stephen's Church, Lynn, Mass., should be addressed for all mail at 46 Whipple Rd.

The Rev. Arthur Geeson, who is serving St. Stephen's Church, San Antonio, Tex., should be addressed for all mail at 411 Linda Lou Dr., San Antonio 10.

The Rev. John T. Harrison and the Church of the Redeemer, Greenville, S. C., of which he is rector, should no longer be addressed at Box 1417. The new address for both is Parkins Mills Rd. at Lydia St., which is the location of the church.

The Rev. Alfred R. Malone, who is serving St. John's Church, Mason City, Iowa, should be addressed at 504 S. Vermont St.

The Rev. Christopher S. Quimby, retired priest of the diocese of Vermont, should be addressed from October to May at Lockhart, Fla., and from May to October at Swanton, Vt.

The Rev. Richard K. Smith, who is serving St. Andrew's by the Lake, Duluth, Minn., may be addressed at 1418 E. Superior.

The Rev. Donald C. Stuart, priest of the diocese of Central New York, who has been addressed in West Cornwall, Conn., is giving up active work for a time and will be traveling abroad.

The Rev. Richard H. L. Vanaman, who is serving St. Alban's Church, Stuttgart, Ark., has as his residential address: 325 W. Ninth St., Box 438; his office address is at the church, Twelfth and S. Main.

The Rev. Dr. Caleb B. K. Weed, honorary canon of Christ Church Cathedral, New Orleans, formerly addressed at 816 Burdett St., New Orleans 18, should now be addressed at 4510 S. Prieur St., New Orleans 15.

The Very Rev. E. Pinkney Wroth, who recently became dean of Holy Trinity Cathedral, Havana, should be addressed: Holy Trinity Cathedral, Vedado, Havana, Cuba.

Ordinations

Priests

NORTHERN INDIANA: The Rev. Walter Sumner Ferguson was ordained priest on September 21st by Bishop Mallett of Northern Indiana at Trinity Church, Michigan City, Ind., where the new priest will be curate. Presenter, the Rev. D. J. Reid; preacher, the Rev. Dr. W. P. Barnds. Address: Sixth and Franklin.

The Rev. Glen Edgar McCutcheon was ordained priest on September 29th by Bishop Mallett of Northern Indiana at St. James' Church, South Bend, Ind., where the new priest will be assistant. Presenter, the Rev. W. C. Sheridan; preacher, the Rev. Dr. W. P. Barnds. Address: 601 W. La Salle.

Deacons

NEW MEXICO AND SOUTHWEST TEXAS: Almon Babbitt was ordained deacon on September 10th by Bishop Stoney of New Mexico and Southwest Texas at St. James' Church, Clovis, N. Mex. Presenter, the Rev. R. R. Calvin; preacher, the Rev. B. P. Smith. To be in charge of St. John's Church, Alamogordo, N. Mex.

Citations

The Very Rev. Francis B. Sayre, dean of the Washington Cathedral, was recently cited by the Washington Chapter of Americans for Democratic Action for having made outstanding contributions in the field of religion.

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PRAYER BOOK PRIEST, 65, desires locum tenancy in West. Good references. Reply Box S-916, The Living Church, Milwaukee 2, Wis.

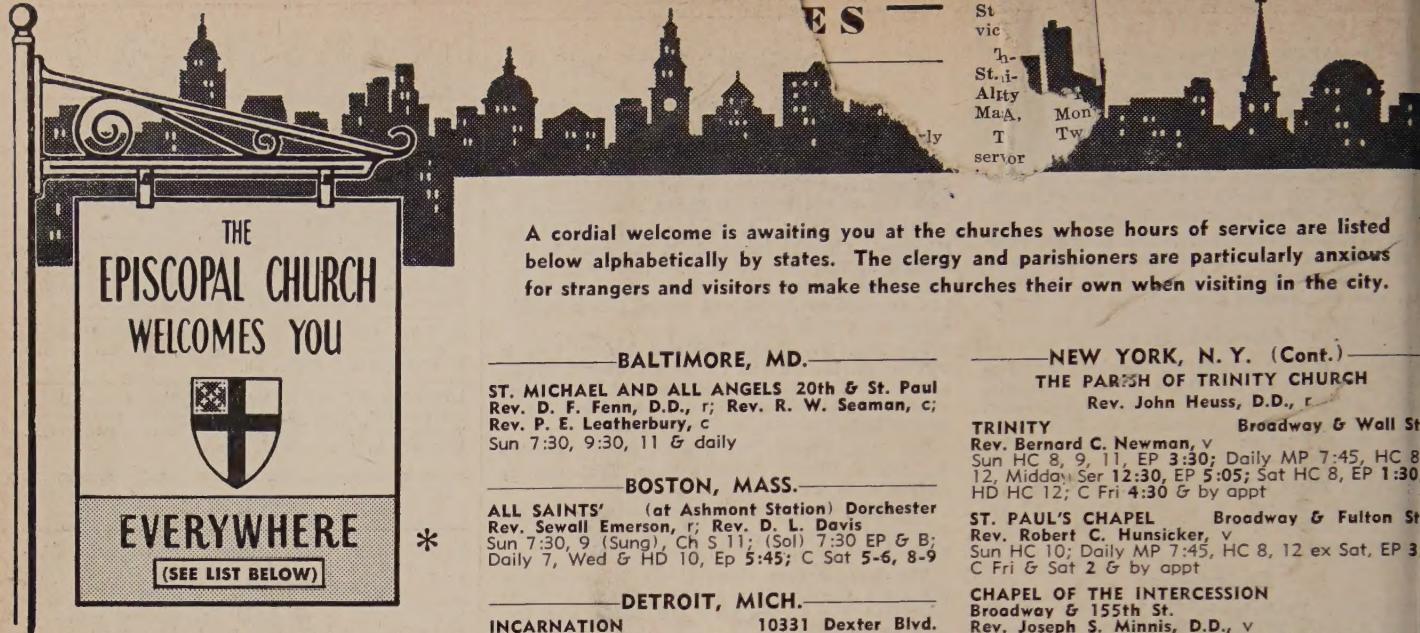
RETIRED ARMY OFFICER, Churchman, 46, B.S. Degree, desires teaching or administrative position, with college or secondary school. Reply Box R-918, The Living Church, Milwaukee 2, Wis.

COMPETENT Organist and Choirmaster desires change of position. South preferred. Twenty-two years in present post. Churchman. Reply Box V-920, The Living Church, Milwaukee 2, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7 1/2 cts. per additional word. (E) Church Services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERWHERE
(SEE LIST BELOW)

ANNISTON, ALA.

ST. MICHAEL AND ALL ANGELS 18th & Cobb
Rev. Earl Ray Hart, LL.D., r.
Sun 8 HC, 11 MP (1st Sun HC); HD & Wed 10 HC
Open daily 8-5

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r.; Rev. Neal Dodd, r-em.
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v.
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

STAMFORD, CONN.

ST. ANDREW'S Washington Ave.
Rev. Percy Major Binnington
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &
Fri 9; C Sat 5-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. John M. Young, Jr., r.
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays
Eu 7:10; Also Wed 6:15; Also Fri (Requiem) 7:30,
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt.

KEY—Light face type denotes AM, black face
PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Com-
munion; HD, Holy Days; HH, Holy Hour; Instr,
Instructions; Int, Intercessions; Lit, Litany;
Mat, Matins; MP, Morning Prayer; r, rector;
r-em, rector-emeritus; Ser, Sermon; Sol, Solemn;
Sta, Stations; V, Vespers; v, vicar; YPF, Young
People's Fellowship.

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. D. L. Davis
Sun 7:30, 9 (Sung), Ch S 11; (Sol) 7:30 EP & B;
Daily 7, Wed & HD 10, Ep 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam
Sun: HC 8, 9, 11 (with MP & Ser), Ev & Ser 5;
Weekdays: MP 7:45, HC 8, EP 5. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r.
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

CALVARY 4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

Rev. G. C. Backhurst

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12 Noon

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roelif H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30
HC, Thurs 11; HD 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r.

Broadway & Wall St.

TRINITY Rev. Bernard C. Newman, v.
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30,
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v.
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3,
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4:5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.

Rev. Paul C. Weed, Jr., v.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers,
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed,
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5;

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward Chandler, p-in-c
Sun 8, 10, 8:30; Weekdays, 8, 5:30

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, r; Rev. George F. French, Asst.
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Breakfast);
9 Sch of Religion and Nursery, 11 Nursery,
Daily Eu Mon & Thurs 10, Wed 7, Tues, Fri 8,
Sat 7:30, HD 7 & 10; Daily, MP 8:45, EP 5:30,
C Sat 8-9 by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Sun HC 8 & 10:45, Mat 10:30; HC weekdays
ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.,
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

NEWPORT, R. I.

TRINITY Rev. Peter Chase, p-in-c
Sun HC 8, Family Service 9:15, MP 11; HC Tues 8,
Fri 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r.
Sun 8, 11 HC; Weekdays as anno; C appt

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W.
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno). C Fri 12, Sat 12 & 7

* The sign used in this heading is a replica of one available from the National Council 281 Fourth Avenue, New York 10, N. Y., at prices from \$13.50 to \$30.50, plus shipping charges. Price includes name of and directions to your church. A necessity for any church that is anxious to welcome strangers, but not more than one church in ten uses this roadside sign today.